FRIENDS BOOK & TRACT COM.,
144 E. 20TH ST.,
NEW YORK.

The American Friend

Old Series
Vol. XXXV. No. 45

NOVEMBER 8, 1928

New Series
Vol. XVI. No. 45

PRAYER FOR PEACE

BY GLENN WELMER DOUGLASS

ALMIGHTY GOD, at the birth of whose Son, Jesus Christ, angels sang of good will, who dost speak peace to them that are afar off and to them that are nigh:

We thank thee that nations are bound together in the bundle of life;

We praise thee for men of good will among all peoples;

We bless thee for all helpful contacts, for all co-operative efforts having as their aim the common good.

Help us as we undertake for thee and for humanity the preparation for a warless world.

Deliver us, we pray thee, from the designs of evil men, from the makers of war and the stirrers-up of strife, and from the counsels of those who are faithless in the power of man to cease from bloody and ignoble strife.

Save us from the narrow nationalism in which no nation finds the noble end of its existence, and from the petty provincialism that loves not the larger good.

Illuminate the minds of men in counsel;

Grant faith among fellows and nation with nation.

Bless the men who desire peace;
Bless the men who think peace;
Bless the men who speak peace;
Bless the men who write for peace;
Bless the men who legislate for peace;
Bless the men who suffer for peace.

Bless thou the peacemakers for they *are* the children of God. And may the peace of God, which passeth all understanding, possess the hearts of men and nations for ever and ever. Amen.

Woronoco, Mass.

ON THE HORIZON OF THE CHRISTIAN CHURCH

PLANNING FLOATING CHURCH FOR ISLANDERS

A floating church for the people of the northern Norwegian islands will become a reality if the government at Oslo accepts a proposition submitted by a Norwegian Lutheran pastor. His petition is based upon the fact that in Finmark particularly many of the people must walk more than seventy-five miles to reach a church. For that reason marriages have remained without religious sanction and large numbers of children are growing up without church fellowship. If the government builds the ship as suggested, it will travel from island to island to bring the gospel to the entire population. It is proposed to equip the ship also with a circulating library.

THE OBSERVANCE OF CHILD LABOR DAY

Child Labor Day will be observed January 26th in synagogues, January 27th in churches, and January 28th in schools and clubs. The National Child Labor Committee realizes that it must look largely to these groups, observing the day throughout the country, to serve as interpreters of its findings to an ever-increasing circle of the nation's citizens. When public opinion demands the abolition of child labor, then and only then will the United States slough off this crime against her children. The following striking facts speak for themselves: In 13 states children of fourteen may leave school for work regardless of their grade; in 15 states children under sixteen may go to work without presenting evidence of physical fitness; in 11 states children under sixteen may work in factories from 9 to 11 hours a day; in 31 states children may work on scaffolding; in 24 states around explosives; in 28 states on railroads; in 21 states they may run elevators, and in 15 states may oil and clean machinery in motion. In 27 states there is no state law regulating the employment of children in newspaper selling and other street trades. This year the legislatures of 43 states and the Congress of the United States meet and so opportunity knocks loud and long, giving to the people in these states another chance to bring their child labor laws up to standard. The National Child Labor Committee, 215 Fourth Avenue, New York City, will send free of charge to any interested individual or group an analysis of the law of their state together with leaflets, posters, and other material to be used in the observance of Child Labor Day.

If you had spent

Twenty-five Years in East Africa

? ? ? What ? ? ?

would you know about the country. Your missionaries have been in East Africa for that long a time. Let them tell you of their experiences in

Twenty-five Years in East Africa

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The American Friends Board of Foreign Missions

101 South Eighth Street

Richmond, Indiana

WORLD DAY OF PRAYER THEME ANNOUNCED

It is significant that the theme for the World Day of Prayer February 15, 1929, is, "That They All May Be One," especially since this follows so closely upon the Jerusalem Conference in which the spirit of *oneness* was so clearly evident and from which there goes forth an ever-deepening sense of Christian unity permeating the whole Church. It is no wonder that these Christian representatives face to face with the possibility of Christian unity uttered the following words of conviction and sent forth a call to prayer: "The task before us is beyond our powers. * * * We desire to call for a greater volume of intercessory prayer. The whole church should be earnest and instant in prayer, each part for every other, and all together for the Church's unity and for the hallowing of God's name throughout the world." What is beyond our powers is within the power of God. The testimony of the Chinese girl expresses uniquely the reason for the exercise of prayer, "Little prayers, little power; much prayer; much power; no prayer, no power." The "much prayer, much power" is the urge for the World Day of Prayer, a day when in *oneness* of spirit a great volume of prayer in the interest of the Church of Christ throughout the world shall ascend to Him to claim the promise, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not." Preparation for a Day of Prayer should be surcharged with the spirit of prayer. No attempt should be made to introduce features into the program for the sake of entertainment only. Every feature should be made to contribute to the spirit of prayer and bring the hearers into an appreciation of prayer as a vital force. An effort should be made to reach all groups in the community through wide publicity about the Day. Do not overlook the shut-ins. The Christian Church is richer today in spiritual things because of the prayers of those deprived of attenadnce at public services.

MADE FLAGS TO GREET NATIONALISTS

A tale of Chinese Betsy Rosses and their reception of the Nationalist army in Peking last spring is told by Edith Wells of Philadelphia, who has just returned from work with the Young Women's Christian Association in Tientsin. "Women cut up bits of red and white cloth and hid them away until the arrival of the Nationalist army. Thousands of flags magically appeared and fluttered throughout the city. A three-day holiday was declared. The streets were filled. Everywhere we heard the cry, 'Ten thousand years to the Chinese Republic.' Women in China are intensely patriotic and have their country's future closely at heart. This is expressed with a passionate zeal. They refuse to adopt a European type of dress, preferring to remain loyally Chinese. Notwithstanding, they are thoroughly alive to the progress of other nations and eager to learn and adopt all that they consider valuable in other matters." "It is significant," Miss Wells said, that "Chinese women as well as men who come to America for a college or technical education usually return home to take up their life anew." She has been in the Orient since 1910, and will spend the Winter here in study and travel to fill speaking engagements in behalf of the Foreign Division of the National Board, Y.W.C.A.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXV. No. 45. | NOVEMBER 8, 1928 | New Series Vol. XVI. No. 45.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

A Perpetual Challenge?

A FEW weeks ago we published a letter written by Clement M. Biddle, a New York Friend, in which he asked a few very searching questions. He quoted from an article in a current periodical written by Dr. Ernest Tittle in which the latter said: "In respect of its (the church's) attitude toward war, and its method of promoting trust, good will and peace, might not every church become as Christian as the Society of Friends? Are not the Quakers a perpetual challenge?" Clement Biddle called to our minds a few facts which give misgivings as to whether we are to continue to be the perpetual challenge which we are credited with having been in the past.

In this week's issue there is to be found a comprehensive report of the October meeting of the American Friends Service Committee. For the most part, it indicates briefly and succinctly what the Service Committee is doing in outlook and outreach, representing the Society of Friends in America. Toward the last of that report, however, there is a brief statement which must be disconcerting to all who have deeply at heart the work of Friends as interpreters of the life and spirit of Christ in the twentieth century. The Committee, and those immediately connected with it, have a noble vision but Friends as a whole are not generously supporting them in looking towards its fulfillment. As a whole we either do not know or do not care enough to make the work properly aggressive.

There is the united work, also, which represents the common purpose of the largest group of American Friends, known as the Five Years Meeting. The last quinquennial session of this body, held a year ago, marked distinct progress in approaching a sense of consciousness and unity. The sessions clearly showed the attainment of a new era of good feeling and fellowship. We are now past the mid-post of the current fiscal year, however, and if we measure progress by the actual support given to our common tasks we are not justifying the promise given in October, 1927.

These and other conditions bring home again to us the query, "Are Friends to be a perpetual challenge?" The near approach of the tenth anniversary of the signing of the Armistice gives point to our query. The world pauses today to review the past ten years to see what the decade has brought in terms of democracy and world peace. Since the peace principle is so fundamental to the thinking of Quakers, it is very appropriate for us to go a little further and see what the intervening years have meant to the Society of Friends.

Ten years ago we were engaged in an extensive work of reconstruction and reconciliation abroad. Under the stimulus and the pressure of the war we represented a going concern. From coast to coast our meetings were raising funds and sending their young people to Europe to help heal the wounds of war. Within the few years following the Armistice it was our privilege to direct the most monumental work of relief which the world has ever seen. Even yet we are receiving encomiums for the spirit in which that work was carried through. Only the other day Ambassador A. B. Houghton, in a public address made at St. Louis, had these words to say of that humanitarian enterprise:

"I wish you could have gone with me on any one of the many days when I went to inspect the child feeding conducted by the Quakers . . . . Those were dreadful days. It used to seem to me sometimes as if God Himself had forgotten the place. It was a seething mass of hate and suspicion and bitterness and despair. Every family had its dead to remember. Millions had been impoverished by the fall of the mark. Hunger and cold and desperate privation was the common lot. And into that situation came the Quakers, and they brought love. They knew nothing and cared nothing about religious or political divisions. They came to bind up the wounds and break down the hatred and to make life sweet again.

"I wish I had words to tell you something of their work. It was quietly done and efficiently done. I doubt if most of you today remember that it was the Quakers who rendered so inestimable a service to Germany. They came without ostentation or the blare of trumpets. They came humbly to do their Master's work. And as I used to see them, men and women, carrying on day after day, always calm, always sympathetic, always understanding, always doing, it used to seem to me, and does yet, that in their faces and around them was the white and shining glory of the Christ. About their visitations to German homes and their help and care of sick and suffering German men and women, I shall say nothing. I can not. You will know what it meant without words from me."

This is indeed eloquent tribute, but with Clement M. Biddle we say that our concern is not so much with what Friends have done in the past as with what they will do in the present and in the future. Let us apply to ourselves some of the logic which we expound to others. We say to the world about us that the patriotism of peace is more commendable and more constructive than the patriotism of war. We argue that peace-time patriotism marks our real character and measures our willingness and ability to serve the human weal permanently. By this test what kind of a showing are Friends making? Under the stress of a great national crisis, brought about by war, we rose to the situation measurably well. With the passing of that emergency are we proving ourselves to be capable of sustained effort? Do we have the conviction that will lead us to do voluntarily what we did

under pressure? While in a sense there is no national emergency immediately before us there are scores of causes crying for advocates which should especially appeal to the Friendly mind and conscience. Are we rising to these appeals? Some of these causes, if well served, may prevent the national emergency of the future. Does even this thought arouse us?

We may ask ourselves as to what really is the mission of Quakers today. We would say that it is primarily a prophetic mission, as it has always been. We did not come into existence merely as another denomination to add to the maze of ecclesiasticism. We have never cut much of a figure in the conventional ecclesiastical harness. When it comes to the regime of the accustomed program and procedure of the usual church organization, the other groups can obviously succeed where we seem bound to fail, or at least where we have but indifferent success. We *have* succeeded, however, in pioneering in the realm of the spirit and in championing the causes of humanity.

The role of prophet is an exacting and difficult one, however. There is no regular succession in the spirit of prophecy. Prophets don't come by inheritance. Each arises by the way of the eternal personal quest. It is one thing, therefore, to say that the great mission of Friends is to furnish prophets; it is quite another question as to whether we shall be able to produce them.

Not many days ago in the East there was a conference attended by representatives of several peace organizations of the country, representatives of Friends being present. In viewing the whole field in perspective and charting tentatively the future course of action, the question was raised as to what should be the primary contribution of Friends. The reply from representatives of other groups seemed to be unanimous to the effect that the Society of Friends should hold high the standard of the absolutist without compromise. It was felt that there should be some group able to carry forward the torch of the pure ideal and that the Quakers should bear that torch. This does not mean that we should not cooperate with other peace organizations who do not go as far as we do, but it does mean that we should always make our position clear and attempt to lead others ever toward it.

While it is true, as stated above, that primarily we are not ecclesiastics it is also true that prophecy is inclined to vaporize and dissipate itself unless there is behind it the solid support of worthwhile tasks. Our declarations of the high and holy ideal of peace will mean much more if we are able to demonstrate them in performing well the work for which we have assumed responsibility. The work of the Service Committee is one excellent manifestation of the force of our idealism. Another is found in our mission work and other departments of service in the Five Years Meeting. To be effective prophets we must be effective performers. By this token shall Friends continue to be a perpetual challenge?

Facing Needs in Japan

BY H. E. COLEMAN

Horace E. Colman, a Friend, is Secretary of the World's Sunday School Association for Japan. The following article appeared in the September number of The International Journal of Religious Education, and was obviously written in advance of the World's Convention in Los Angeles, held in July.

WHAT would you do if you faced the problem of giving the gospel of love and good will to 15,000,000 boys and girls? You might say you would go after one million dollars or yen to establish . . . but you would be told at once that you could never get it.

You might ask, "Who are these boys and girls?" Then you would be told that they are the boys and girls that fill the schools of Japan. They are getting the modern secular education. They receive systematic teaching in ethics and have a splendid training in loyalty to home and country, but religion is entirely left out of their educational program.

So, you might next ask, "What do we have to begin with?" We would answer that about 200,000 boys and girls are now enrolled in the Sunday schools of Japan and that there are about 12,000 fine men and women and young people who are meeting with these pupils and teaching them from week to week. I wonder if you would not say, "Let us begin with what we have and make it the best we can." So, that is what we are doing in Japan, but we realize that we must have more teachers, for the number of children that we can reach is only limited by the number of earnest teachers that we can secure.

One way we have of getting teachers is to train the older students in our Christian schools as soon as they themselves become Christians. The missionary teachers take them in training classes and send them out in twos or threes to teach groups of children (often gathered from off the street) in Japanese homes where they rent rooms. We do not have much equipment in such cases, but we realize that the teacher is much more important than equipment for the *personality of an earnest and joyous Christian teacher* will just as quickly be contagious in a small Japanese room with no furniture as in a church parlor.

Let me give you an example of what was accomplished by one young man under greater handicaps than that of no equipment. His name was Iwakiri, and he had been a cripple from childhood. Such a cripple in fact that he could not even stand, let alone walk. Wherever he went he had to be carried and put in a rikisha or on the train. As he came to years of understanding he felt his life was useless for he had no means of making a living and was about to decide on suicide. But, one day he was passing a Christian preaching place and heard the singing of Christian hymns. He was carried in by his friend and the result was that he soon became a happy Christian. Then he had new life and new hope, and determined to give his life to Christian work. He did not have the education to

become a preacher so decided to do what he could to give the gospel of joy and love to children. He studied his Bible faithfully and sent for the teacher training books of the National Sunday School Association. While studying these he began to gather groups of children to teach them the best he could. The result was that within a few months he was reaching three or four hundred children every week with Christian hymns and biblical teaching.

The responsibility for reaching the children with the Christian message is increased greatly when we realize that the best possible way to reach the home is to reach the child. Parents will not often go to hear Christian preaching but they are generally willing to have their children go to the Christian Sunday school because they recognize that Christian ideals are a help in building character. We have had many cases in which little children by offering a prayer of thanks before meals or praying before retiring have led their parents to become interested in Christianity.

Karuizawa Summer Training School for Workers

It was because we believed that the trained teacher was the most important key to the situation that we started our first teacher training school in Karuizawa, our largest mountain summer resort, in 1916. That has been attended by fine young people from all parts of Japan all these years with an average attendance of about 100. Six years ago a second school was started at Lake Biwa, near Kyoto and that averages about 75 in attendance because they do not have accommodations for more. Then two years ago a third summer school was started at Shimmoseki. Here we had the use of the buildings, including dormitories, of the Presbyterian Girls School. This school has also averaged about 100 in attendance. Some Japanese workers even came from Korea. The picture we present of our Karuizawa school is a characteristic group.

Last year Miss Meme Brockway of the American Baptist Publication Society gave lectures at each of our three training schools, besides spending one month in visiting several of our important cities. Her work was very fine and was cordially appreciated by our Japanese workers. Besides these summer training schools there are more than a dozen denominational institutes in different parts of the country that reach a large number of teachers with two or three days of intensive training.

One delightful feature of our work in Japan is that we have very cordial denominational cooperation. Our National Association is made up of representatives of the different denominations in which the larger ones naturally have the most representatives. Each denomination, however, both in the missions and the Japanese church, has the privilege of appointing one representative on the Advisory Boards.

There is now a new appreciation of the need of religion in education on the part of our educators, and they recognize our National Sunday School Association as the most appropriate agency for giving religious education because it is interdenominational and national in its scope. Educators are now discussing with our leaders how they may cooperate with us in order to secure the benefit of our religious education. We even heard of principals of schools who had been visiting our Sunday schools to see what kind of work was being done. This new appreciation of the value of religious education is likely to bring overwhelming demands upon our National Sunday School Association. It may even open the door in a big way for weekday religious instruction, although we cannot expect school credits or time taken from school work. We have made progress against opposition, all we ask for now is appreciation and cooperation and we shall have our hands more than full.

It seems providential that this new appreciation is coming at the time of the Los Angeles World's Sunday School Convention when two hundred delegates will come from Japan. This large delegation proves the interest of our Christians in the Sunday school. Many are coming at great sacrifice and we believe will go back with new information and inspiration. The important question now is, "How much practical assistance will the American Christians put into their hands to help them carry forward their enlarged program?"

The Japanese leaders have raised 75,000 for a building that is to accommodate the National Sunday School Association and furnish an income to support a larger work. The World's Sunday School Association has undertaken to raise the same amount in this country. Of this amount about twelve thousand dollars has been secured and we are now asking the American Christians and churches to help us secure the entire amount. We want 4000 churches that will give ten dollars on the average. The Brooklyn Sunday School Union voted at its annual meeting to promote the taking of goodwill offer-

ings in all the churches of the city for this fund. Dr. S. Parks Cadman and Dr. Daniel Poling each agreed to have offerings taken in their church schools. Some churches have already sent their gifts. Some cities will raise goodwill funds in connection with their entertainment of the Japanese delegates when touring the country after the convention.

We believe it will be a worthwhile investment from the standpoint of international relations as well as from the standpoint of religious education.

Science Confirms An Old Faith

BY W. C. ALLEE

(Continued from last week.)

ODDLY enough the most striking scientific support of the Quaker attitude against war is not furnished by human activities but by those of other animals. We have few outstanding examples of human relations on national scale based fundamentally on considerations other than force. One of the most outstanding of these, the Pennsylvania experiment, is one of the bright spots in Friendly history, and would have been much brighter had the experimenters had sufficient courage and ability to continue their experiment to its logical end.

When social or group relations of animals are approached we find two fundamental principles running through the whole social structure: the Darwinian principle of struggle for existence and the less spectacular but equally important principle of co-operation. A quarter of a century ago Kropotkin wrote of the latter, none too critically, indeed, under the title, "Mutual Aid." More recently Professor Patten of Dartmouth has placed this principle at the pivotal point in his rather heavy book on "The Grand Strategy of Evolution"; and Professor William M. Wheeler of Harvard, a remarkably clear thinking observer, has summarized the state of knowledge as it existed a few years ago as follows: "All living things are genetically related as members of one great family. In the great majority of organic forms each generation arises from the co-operation of two individuals. Most animals and plants live in associations, herds, colonies or societies and even the so-called 'solitary' species are obligatory, more or less co-operative members of groups or associations of individuals of different species. Living things not only struggle and compete with one another for food, mates and safety, but they also work together to insure to one another these same indispensable conditions for development and survival."

It is easy to recognize in the social insects, or in flocks of birds, or herds of mammals, that co-operation is an important element in determining the survival of the species, and frequently of the individual as well. The conditions existing in such social groups are well illustrated from the following extract of a letter recently received from Mr. John Phillips, in charge of the tsetse fly research in East Africa. In writing about the social habits of baboons he quotes from Sclater, who says that these animals associate in troops of varying numbers up to about 100 individuals; when moving from place to place, the old males are usually seen on the outskirts and always form a rear guard; also when resting, a sentinel or two is always placed on top of a rock in order to warn the troup of approaching danger.

Phillips comments: "This is entirely correct; the sentinel is exceedingly sharp and detects the least noise, scent, or appearance of man or leopard. In East Africa I have seen another species of baboon behaving in the same manner.

"The sentinels are often the largest, strongest males; that is, with the exception of the real leader of the group; they will continue faithfully at their post 'waughing' (the typical note of danger is 'waugh, waugh', very gutteral and somewhat alarming) despite the proximity of danger. Upon these notes reaching the ears of the leader, he will immediately assemble the members of the group, marshalling the males at the rear and along the sides, the females and the young at the forefront or within the cordon of the males; he himself will alternately lead or bring up the rear, according to the plan of flight or the degree of danger. When things get too hot for the sentinels, they scamper off a short distance, mount some high position and give further warning to the leader. In times of slaughter the young are protected by their parents, often with great danger to the latter." The comparison with certain aspects of human behavior of which we are justly proud is too marked to need emphasis.

These highly organized social groups will fight for their members and frequently will attack foreigners when their presence is detected. Such attacks are well known among the highly social ants. If a strange ant is met, that is, an ant from a different colony even if from the same species, she will be attacked as soon as discovered.

These reactions on the part of well organized social groups such as those of the baboons, ants or of men might be expected and have obvious value. The question arises as to the survival value in groups less highly organized. Until recently the evidence has indicated and the conclusion has been generally accepted that the crowding of many animals into relatively small space produced harmful results almost uniformly, with the breeding season, hibernation, and period of summer sleep possibly excepted.

Recently a more careful examination of some of these aggregations has shown that if the crowding is not too great, it may produce conditions having marked survival value not only for the race but for the majority of the individuals as well. Thus the individual animals forming a collection of land isopods in the dry summer season retain water longer and so resist death by drought better than if they are scattered. The common brittle starfish of the New England coast will undergo characteristic fragmentation of the arms more rapidly if isolated into dishes of clean sea water than if placed in similar dishes in small groups. Marine flatworms will withstand transfer to fresh water much better if many are present than if they are scarce, and this after all have been carefully washed so that the degree of protection is not the result of the transfer of varying amounts of sea water.

All the organisms that have been so tested, protozoa, flatworms, spermatozoa, e.g., can withstand the harmful effects produced by exposure to ultraviolet radiation much better if many are present than when similarly exposed singly. Professor Jennings of Johns Hopkins summarizes the experience of workers with isolated protozoa when he states that "long continued cultivation on slides does produce a depressed condition. There are some stocks that will not stand it at all, although they live perfectly in mass culture."

Three types of influences, not necessarily mutually exclusive, are known to be at work in allowing the greater survival value of such groups. The animals may furnish protection merely by supplying a more or less satisfactory substitute for some element of the normal physical environment. This is something like what happens when men under new conditions such as are encountered in a strange environment, collect in communities containing people from the same original locality. Here the individuals with the same general background become partial substitutes for the missing physical elements of the home community.

Another factor that sometimes makes for the longer survival of the group is the active changing of the environment which the many animals acting together are able to bring about. Thus marine worms suddenly changed to fresh water give off some substance into the water which makes it a better living place for themselves and for other marine animals. Here again the animals in a primitive way are conditioning their new environment somewhat as a group of foreigners add elements of their own culture or make possible the securing of accustomed food, both of which are definitely favorable for the individuals making up the community.

The fixation of harmful material by the mass of animals is one of the most important methods of group conditioning. The group may be able to do this without anyone individual receiving a toxic dose while single individuals exposed to the same amount of poison soon absorb enough to cause death. The removal of such poisonous matter may be made by animals of other species or by plants. Here we come upon an interesting illustration of the widespread application of the principle of co-operation. The presence of predatory animals in a pond or an aquarium may help to fix poisonous material so that even their ordinary prey is benefited by their presence in the same limited amount of water. There is nothing in this recent work which displaces the earlier conclusion that overcrowding is harmful. This new evidence does show that under proper conditions beneficial results may follow the collection of many animals of the same or of different sorts, within a limited space. This means that there is a natural co-operation effective long before the physiological or nervous organization of animals has developed sufficiently to allow the type of group behavior which we usually regard as social.

Such unconscious co-operation was unknown to Kropotkin, who was so much impressed by the evidence of mutual aid among the larger animals and among insects. It was unknown to Wheeler who was led to the conclusions quoted above by studies on ants and other social insects. The knowledge that such general co-operation exists among loosely organized sets of animals living in the same general region, gives us much clearer evidence that co-operation is one of the major biological principles and that its roots extend far below the level of well integrated social activity. In final analysis it appears that many of the so-called altruistic drives in man apparently are the working out of these innate tendencies toward co-operation which find their early physiological expression in all sorts of simpler animals.

With the development of the nervous system, greater co-operation becomes possible. There is much reason for thinking that many advances have come about through nature's selection of co-operating groups rather than through the selection of individuals. This implies that the two great natural principles of struggle for existence and of co-operation are not wholly in opposition. As a result of the working of these two principles man has developed social groups, the scope of whose organization has been constantly extended until at present we are confronted with the problem of national versus international organization. Now, as in each stage of the social development of man, the supporters of the narrower organization maintain that the type of organization which they desire satisfies the natural instinctive drives of man, while the more inclusive grouping is an unnatural groping for an idealistic utopia. So might the conservative paramecia, flatworms, isopods and starfish have argued at each stage of the development of co-operation, which was brought about not by conscious effort but by the natural working of these two great fundamental principles of struggle and of co-operation.

The most highly organized animals are slowly learning how they can voluntarily assist the process of co-operation, and for those who wish to promote the tendency, the experience of Miss Fielde in developing mixed colonies of ants is enlightening. As has already been said, adult ants have the colony spirit so well developed that they attack and kill a strange ant if her presence is detected. Many ants are blind and rely mainly on the combined senses of touch and smell for information concerning the world in which they live. For this reason tactile and olfactory rather than visual and auditory education is necessary to produce mixed colonies artificially. The recipe worked out by Miss Fielde is as follows: "If one or more individuals of each species to be represented in the future mixed nest be sequestered within twelve hours after hatching and each ant touch all the others with its antennae during three ensuing days, these ants will live together peaceably thereafter, though from different colonies, species, genera or sub-families," which under ordinary conditions attack each other on smell.

Similarly with men, the practical method of securing a broader base for co-operation whether it be international or inter-racial, may e in exposing children o fdifferent races or inter-racial, may be in exposing children of different races sionable years when thought habits are being formed. Then if they become thoroughly accustomed to each other, new co-operative units may arise as in the case of Miss Fielde's ants. There, as in human circles, similar contacts between adults tend to produce friction rather than mutual understanding and co-operation. In this respect, as in many others, human nature in essentials seems not far removed from ant nature or from animal nature in general and we may modify the old proverb to say Go to the ant, thou pacifist, consider her ways and be wise.

While other doctrines and attitudes await similar investigation, it is interesting, and I believe important, to find the Friendly testimony of all these years borne out by modern science both as regards the objection to war as an instrument of national policy and as to the value of co-operation in human affairs.

Kansas Yearly Meeting

Encouraging Sessions Held

The fifty-seventh annual gathering of the Friends of Kansas Yearly Meeting, the week of October 16 to 21, was an occasion of unusual solemnity, due to the recent death of the Presiding Clerk of 40 years, Dr. Edmund Stanley and several others prominent in the activities of the church. This seemed to bring the membership into a closer fellowship and a delightful spirit of harmony marked all its sessions.

At one of the early sessions Richard Newby, referring to the death of the Clerk, said that the best way for Kansas Yearly Meeting to honor his memory would be to unite to carry on the work as he would have it done, and this appeared to be the spirit of the meeting.

Ideal October weather made it possible for representatives and visitors from the most remote parts of the territory included in the Yearly Meeting to make the trip to Wichita in their automobiles and the registration was larger than at any previous yearly gathering, not excepting the golden jubilee meeting seven years ago.

Frank C. Brown, of Haviland, was chosen Presiding Clerk to fill the vacancy caused by the death of Dr. Stanley and by the end of the week all were satisfied that no mistake was made in his choice. He was fair and considerate and best of all, he had a way of expediting business which pleased the representatives greatly. Other Clerks for the year are, Bertha Stubbs Sumpter, Reading Clerk; Vida Pribbenow, Recording Clerk; Harold A. Selleck, Assistant Recording Clerk, and H. Earl Cox, Announcing Clerk.

This was a real memorial Yearly Meeting, sixteen memorials having been read honoring members who have died the past year. These included, in addition to Dr. Stanley, Dr. Thomas J. Carter, President of the Board of Trustees of Friends University and John M. Newlin of Lawrence, its Treasurer.

New members of the Board of Trustees of the University are, E. L. Foulke, Bert C. Wells, City Manager, and Dr. E. D. Carter, Wichita; and Fred Laptad of Lawrence, who was chosen in place of John M. Newlin. Those re-elected are: Bertha Stubbs Sumpter, Charles F. Hancock, Francis A. Wright and Clarence M. Griffith. W. S. Hadley was made Chairman of the Board; Bert C. Wells, Vice Chairman; D. W. Binford, Secretary; J. H. Gidley, Treasurer; Ito Van Gieson, Assistant Treasurer, and E. L. Foulke, Counsel.

In conformity with a plan adopted a year ago to add three trustees from outside the church membership, the meeting chose A. A. Hyde, noted throughout the country for his philanthropy, which has included Friends University in its beneficence, and Judge Grover C. Pierpont. The third member chosen found at the last moment that he was unable to accept the position.

An unusually large number of visiting ministers and workers were in attendance at the Yearly Meeting sessions and most of them found some opportunity for service, which was much appreciated. They were, Richard R. and M. Emma Newby of Western Yearly Meeting; Charles O. Whitely of Iowa; William L. Pearson of California; B. Willis Beede, representing the American Friends Board of Foreign Missions; M. Marie Cassell of Iowa, representing the Religious Education Board of the Five Years Meeting; Wilbur K. Thomas, Executive Secretary of the American Friends Service Committee; Jefferson Ford, returned missionary from British East Africa; Cora Lee Norman of North Carolina; Alden Knight of Iowa; Estes and Agnes Mendenhall of Colorado; Lealdus Mardock and wife of Nebraska; Eloise A. Hafford of Missouri; Walter H. Wilson, General Superintendent of Nebraska Yearly Meeting; Dr. O. Edward Janney of Baltimore, Albert Votaw of Philadelphia, and Clarence L. Cosand, of Damascus, Ohio.

Reports from the several quarterly meetings indicated an increased interest in all the departments of church work, especially in young people's activities and in the department of religious education.

For the first time since Kansas Yearly Meeting adopted the plan of a benevolence budget, the membership came up with the budget fully paid and with a surplus of several hundred dollars. M. F. Swafford, Yearly Meeting Superintendent, had much to do with arousing interest in this method of meeting church obligations and is deserving of much credit not only for this work but for his work in all lines throughout the year. He was indisposed several weeks near the end of the year, but had the efficient assistance of Fred Newkirk, and they were able to bring up a splendid report to the Yearly Meeting. M. F. Swafford was again chosen Superintendent of the Meeting.

In this connection, the Yearly Meeting, following the lead of some of the others in the American group, decided in favor of a General Superintendent, to have supervision over all the departments of the church work, but this Superintendent will not be named until next Yearly Meeting.

Five ministers have been recorded within the limits of Kansas Yearly Meeting the past year, three of whom were present and officially recognized by the meeting. They are, Gladys Fountain, Siloam Springs, Ark.; Amy Long, Chandler, Okla.; Tillie V. Kelly, Carthage, Mo.; Dell Parnum of Hugoton, Kan., and Samuel Shrauner, of Byers, Kansas. Edith Stanton Worth, one of the pioneer ministers of Kansas, and one of the most beloved members of the Meeting, melted the entire audience in sympathy and many of them to tears, when in a talk of encouragement to these new ministers, she told some of her experiences in frontier religious work in Kansas, Oklahoma and Texas.

Interesting reports of the Five Years Meeting were given by W. S. Hadley, Chairman of the Kansas representatives and Carl D. Byrd. The short talk by Carl Byrd was credited with being one of the best talks of the entire Yearly Meeting.

The reports of the missionary committee, the peace and service committee and the temperance committee aroused much interest. Arthur B. Chilson delivered a powerful address on missions on Thursday night and Wilbur K. Thomas gave a splendid talk on world peace. The prohibition address was made by Rev. G. W. Wise, pastor of the West Side Baptist Church, after which the meeting adopted a resolution favoring only such candidates as are in favor of the 18th Amendment and the enforcement of the Volstead law.

The statistical report showed a loss of 55 in membership during the past year, though Carl D. Byrd said this was due to corrections in the list of members and that actually there had been a small gain during the year. The total membership as it now stands is 9,667. Only two monthly meetings reported a loss of members while 28 monthly meetings showed some increase.

In his annual report of the condition of Friends University, Dr. W. O. Mendenhall, the President, said he had never been able to make a more satisfactory report than this year concerning the work of the past year and the prospect of the present year. The largest class in the history of the university was graduated last spring and the list of freshmen this year is up to normal, with students and faculty doing excellent work.

The report of W. S. Hadley, acting treasurer of the University was equally as gratifying as that of President Mendenhall, though the past year for the first time in several years, showed a small deficit.

Taken all together, the Yearly Meeting was one of the most earnest, active and satisfactory ever held. As Richard Newby said, there was active participation throughout the meeting by more persons than at any Kansas Yearly Meeting he had ever attended.

Friends of THE AMERICAN FRIEND were pleased when the Yearly Meeting gave its hearty endorsement of the stand taken by our church paper on prohibition.

I think no more fitting ending of this report can be made than to quote the concluding minute of the last session, Sunday night:

"Having met under a sense of bereavement and loss, Kansas Yearly Meeting has in a marked degree met the challenge of

its dependence on the leadership of the Holy Spirit and has in quiet unity laid plans for the further advancement of the work of the church throughout the ensuing year.

"With thankfulness to our Heavenly Father for these days of toil and refreshing in His service, we adjourn."

ORMAN C. EMERY.

A YEARLY MEETING MEDITATION

I sat listening to the reading of the memorials at our Yearly Meeting. There was an unusual number. Some of our accepted heroes had fallen during the year. I thought, as I listened to the words of appreciation, how true it is that leaders are needed in every organization; but I also thought how many there are who make up just the rank and file, most of whom belong to the workaday world.

On one memorial read, the only expression of appreciation was by a woman who said, "She was my friend." I had felt it in my heart to say more than that for it had fallen to me to solicit funds for a number of causes: the Salvation Army, the Community Chest, our own church and the Young Women's Christian Association. I recalled as I heard her memorial, how on one of these occasions, I had gone to this woman's home, a simple home, for she was a widow, who for years had been father and mother, too, to her sons, and had bravely supported them by hard work, menial tasks at times, but with a dignity and refinement that always touched my heart.

When I told her my errand she looked up and walked to the place where she kept her purse and took out two silver coins, a dollar and a half dollar and handed them to me saying quietly, "I am glad to do this, I wish I had more. I am always interested in girls." And I thought if all of us who make up the rank and file would respond as this woman did, Willis Beede would not need to have told us how many thousand dollars he had borrowed at the bank to carry on our missionary work and other causes in our church would not need to suffer as they do.

CORA K. STYLES.

Wichita, Kansas.

The Christ within is our only guarantee of the Christ without, but no better guarantee is needed. Because the Christ lives undeveloped in human lives, the Christ developed is an historical fact, and those in whom the Inward Christ is living and growing can look across the gulf of centuries and recognize the historical Christ; nay, can transcend the limitations of the physical, and know him in his living reality as surely, and more fully, than his disciples knew him when he walked with them by the lake of Gennesaret.

—W. ROBERT HALL.

MANY FRIENDS JOIN IN CHICAGO RALLY

Presence of Rufus M. Jones and Others Stimulates Interest in All-Friends Day

Profiting by a visit of Rufus M. Jones to the city, Friends of all branches in and around Chicago met at Hull House, October 27. Nearly two hundred persons sat down to supper in the café, after an informal conference and reception to R. M. Jones and to Jane Addams.

Paul H. Douglas opened the afternoon session, which had been announced to consider the project of an all-American Friends Conference, in 1929. (Now arranged to meet at Oskaloosa, Iowa, perhaps sometime in September.) Our difficulties, according to P. H. Douglas, arise more from our divisions than from our small numbers. There is also the surrounding materialism, and the rush and hurry of modern life. That the Society has survived at all, during the last hundred years, is indeed a miracle, and must be taken as evidence that we have yet a mission to perform. The Friends Service Committee has found solid support in its undertakings. Friends and others have given without stint of their time, money, labor and prayers. The Service Committee has stood forth to say that Fellowship and Love are the best and strongest forces in life, that we must risk something if we would help bring unity to a torn and distracted world. The proposal that representative American Friends, not as delegates but as concerned individuals, should meet and consider the problems that confront us emanates from the Service Committee and deserves our most careful consideration.

Thomas A. Jenkins said that, for many people, denominationalism is becoming meaningless. The tendency at present seems to be to make free associations for the purpose of forwarding social enterprises. There may be coming a re-alignment of like-minded people which will be different from the so-called "sects." No matter if or how this comes about, Friends have nothing to fear, if they stand by their principles. Their standards of conduct and behavior are high, and so long as these are maintained, the contribution of Friends will be a vital and precious thing. If by conference we can clarify and deepen our vision of what the Society of Friends might be in the modern world, then surely the effort is worth while.

Peter Gulbransen thought it would help matters if the Service Committee had a branch office in Chicago, which is becoming a great center of religious activity.

Rufus M. Jones told the story of Griselda Bigland, who, in playing, imagined a wall dividing the world into two parts; later, the wall proved to be of ice, and melted in the warm rays of love and goodwill. Friends should radiate the warmth of fellowship that melts the walls of division in the world.

Homer J. Coppock said that in the proposed Conference no one is asked to give up his or her beliefs; each should rather be concerned to make a contribution of spiritual life to the gathering, so that a more useful Society may result.

Sylvester Jones had been impressed by three needs of our Society: a deepening of our religious life; the great need of better acquaintance among us, the London Conference of 1920 having accomplished a great deal; need of some common service which will melt away the differences which now exist.

Wm. Henry Matchett hoped the Conference would be held, but it should not conflict with the regular Yearly Meetings.

Dr. B. F. Andrews thought the open discussion method was superior to a rigid, preordained program.

L. E. Stearns, an isolated woman Friend from Milwaukee, urged Friends to greater activity in support of the Kellogg treaty outlawing war, and described the popular interest in the Treaty in both London and Paris. Friends must not disappoint the movers in this great matter, but petition the U. S. Senate to ratify promptly. The desire for disarmament is general, and is the next step.

Thomas A. Jenkins said the problem of isolated Friends in the Middle West might be considered, also the situation of those persons who decline to join a "branch" of the Society but want to join the "trunk."

A woman Friend, a member of Arch Street meeting, described the Friends' meetings at Riverside, California, and at Berkeley. The spirit of unity is impressive, although nine Yearly Meetings are represented in the latter meeting. The things that have separated us can be overcome.

Lucretia S. Franklin of Clear Creek, Illinois, said many meetings are sadly lacking in a spiritual ministry; the lay minister grows out of a consecrated religious life.

Thomas M. Elliott said he had spent 20 years in China, and America seemed to him to be moving more slowly than the Celestial Kingdom. The All-Friends Conference should not be merely a talk-fest; it should aim at practical results, among which disarmament appealed to him as most important.

After supper, the Hull House theatre was filled with Friends, among whom one noted a large number of young men and women, to listen to R. M. Jones speak on, "Is It a Setting or a Rising Sun?" The address included a statement prepared for use over the radio, an impressive formulation of the ideals and purposes of Quakerism. The speaker held the attention of his audience closely throughout, and it was evident that a deep impression had been made.

At the Sunday Evening club in Orchestra Hall on Sunday night, R. M. Jones was introduced by the chairman, Clifford W. Barnes, as "the second best-known Quaker in America," leaving it to the large audience to decide who was better known.

Rufus Jones also addressed the monthly meeting of the Chicago Church Federation, held in the newly-dedicated chapel of the University of Chicago, on Monday morning, his subject being, "Inspiration."

On invitation of the Indiana Avenue Friends, a joint-meeting with Hull House Friends was held Sunday morning, at the usual hour. The meeting was open to all, the principal speakers being Thomas A. Jenkins, Sylvester Jones and Wm. Henry Matchett. Friends are particularly indebted to Arnold Vaught at Indiana Avenue and to Jeannette F. Stetson at Hull House for their labor and care in arranging for these meetings.

NONAGENARIAN HONORED

The home of J. Parker and Minnie Cosand, 1415 South Fourth Street, Alhambra, California, was the scene of a delightful party October 20, arranged in honor of Sarah A. Cosand, who that day celebrated her ninetieth birthday.

A native of Washington County, Indiana, she spent 21 years in Kansas and has for the past 13 years made her home in California, the last six being in Alhambra where she now resides.

The widow of Benjamin P. Cosand, who was a valued minister in Indiana and one who traveled extensively in evangelistic service in the southern states, she has for many years made her home with her son and daughter-in-law, Parker and Minnie Cosand and their three children Hallie M., Margaret A. and Joseph P. all of whom were present at the happy event. Two of her other three sons were also present., Wm. T. Cosand of Estancia, New Mexico and E. N. Cosand with his wife from Imperial, California, R. Lee Cosand and his wife, now engaged in pastoral work at Shoshoni, Wyo., were unable to attend.

Other guests to bring cheer to the occasion were Mr. and Mrs. E. B. Albertson and Melle Pool of Santa Monica; Marianna Nicols, Ellen Moore and Grace Trueblood of Pasadena; Mary L. Hinshaw of Long Beach; Mr. and Mrs. Emory Albertson and Dr. and Mrs. Louis T. Jones of Whittier; Anna Poole Judd of Tacoma, Wash.; Viola Hollowell, Fannie E. Mills, Rev. and Mrs. R. Ernest Lamb and Lila Saum of Alhambra. Lila Saum added much to this enjoyable occasion by singing "My Task" and "Love's Old Sweet Song.."

One score beyond the span of life allotted,
Our friend has journeyed with a quiet pace;
Dispensing e'er with loving hand the tokens
That told of trusting at the throne of Grace.

A CASE WHERE HE WHO READS MAY SEE

Vivid Experiences at Ram Allah On the Opening Day of the Boys' School

About six o'clock in the morning the silence is broken by footsteps on the stone court below. It is two boys from the village of Tiebe who have come by car so early in the morning. One is an old student, eager to get back to school; the other is a bright little new lad all a-thrill at the experience of going to boarding school.

Breakfast is hardly over, and the teachers are about to have their morning devotions—part of the sermon on the mount—when a knock interrupts.

"Mr. A. is at the door with his four little boys. What shall they do?"

And when devotions are finished and Mr. A. is ushered into the office, the explanation comes.

"The boys have been dressed and ready since dawn. They gave me no peace. They wanted to come to school; so I had to bring them."

And when their clothes are counted to be sure they have everything—how fine to have new clothes and be going to boarding school!—they are taken to their beds in the big dormitory. Mr. A. used to sleeping on the floor, takes each boy in turn and tried to show him how to make his bed, while the boy, all eyes, looks on very solemnly trying to help adjust the covers.

About this time a telephone call comes from Haifa by Mount Carmel. It is Dr. B. "Please meet the train in Jerusalem with a bus. My son and ten others are arriving at one o'clock."

"But you have made no reservation for your son. Our school is full; we have had to turn a number away."

"But you must take him! He is already on the train with all of his clothes. You will have to manage some way."

Ah, yes, and here are the boys from Transjordania, four of them. Saturday of the preceding week their fathers—Bedouins of the desert—came to put them in school.

"But our school is full. We have no room for four boys. We have already had to rent rooms in a house outside to accommodate the boys."

"But you must take them. We have brought them from Transjordania. We can't take them home again."

"Why don't you take them to another school?"

"No, your school is the best. You must take them!"

So another room in the house serving as annex was rented. The boys were then taken to Jerusalem to be supplied with the clothing and equipment necessary. The best was none too good. Perhaps several camels had already been sold that they might hold their heads high among the boys at school as they had held them high on the desert. And here they are back again to have their clothes counted. But nothing is marked. Oh, well, schools are used to such emergencies. Several of the teachers come to the rescue; some to mark tape and others to sew on the numbers. And the proud fathers, nothing missing, are there to see that their sons are to have their chance at an education. They are to be greater than their fathers. Their fathers are rich in camels and flocks; their sons are to be rich in mind and in experience.

What is that car swinging into the drive? An important looking business man steps forth. He points to the bags and baggage.

"Where is the servant to carry in the baggage?"

"We have no servants. The boys will carry in the bags."

"You mean to say you have no servants! Who does the work?"

"The boys do the work."

"What! Will my boy have to work?"

"Yes, it is a part of our training here. Every boy must take his part and learn to help himself and serve others."

Can it be tea time! How the day has gone! And here is another car—a mother and three sons, from Transjordania.

"But we cannot take your sons. You sent in no registration and we are full."

"But here we are from Transjordania. What shall we do?"

Well, what can a school do when absolutely full? So the Transjordania car creeps out of the gate with some very thoughtful and disappointed boys.

Did you ever see such a sunset? Surely nowhere but in Palestine! And some of the teachers, duties done, are out for a round of tennis, while boys and lingering parents gather around to watch.

The supper bell, and eighty-five hungry boys! Only five are missing of those already enrolled. And after supper, assembly, with seats assigned, books announced, and then off for bed. Isn't it great just to be living at all, with boys awake and eager to be learning! From what different kinds of homes they come; but here they are melted to equality, and the one that outshines is the one with a willing spirit ,a keen mind and a manly heart. Here is Palestine and the Near East in the making.

EVA RAE MARSHALL.

Pass it on! Pass on what? Why, that thought which brought you help or pleasure; that book or magazine or paper which you enjoyed. If it brought you interest or help or happiness, why not let others benefit too?

Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

Adult Organized Classes

Bulletin Number 3, November, 1928

THE QUEEN ESTHER CLASS

The Queen Esther Class at Earlham, Iowa was organized almost two years ago. It is composed largely of young married women, and has a membership of about 25. The official staff is composed of a president, vice-president, secretary, and treasurer; and there are five committees: membership, devotional, entertainment, service, and goodwill. The work of the Goodwill Committee has been especially interesting. Perhaps some time we can tell the Bulletin readers some of its activities.

The class meets one afternoon a month at the home of one of its members for a business and social meeting, two of the members acting as hostesses. Prospective members are invited to these meetings. The afternoon is generally spent in friendly chatting and needlework. Sometimes each one brings her fancy-work or other sewing; sometimes we sew for the hostess or some other member. Twice we hemmed tea towels for the church kitchen.

The class motto is "Freely ye have received, freely give." We try to make this a real, living motto by giving of our time, our abilities and our means. Several of our members are teachers or officers in the Bible School. The general finances of the class are cared for by an offering taken at the business meeting. Sometimes for specific purposes, a special offering is taken. These are always liberally contributed to. We have individually and as a class contributed to both the local and the United Budgets. Last summer we sent $5.00 to the American Friends Service Committee for the relief of Flood Sufferers. One of the six Friendship Bags, sent from our Bible School to the Mexican school children was provided by the Queen Esther Class.

Twice during the year we have a social at which our husbands are our special guests.

Both interest and the attendance at the Bible School have increased since we organized our class. However, we still have our problems, and will appreciate suggestions as to what other classes are doing.

A BIBLE SCHOOL CHAUTAUQUA

Indiana Yearly Meeting conducts a religious education Chautauqua each year. Would it not be possible for the combined Adult Classes in a Bible School to provide a five evenings' Chautauqua for the officers, teachers, class officers and leaders in the Church? On successive evenings different speakers—the best available—could be obtained to give addresses on such topics as: "What must a Bible School do to be saved?", "Present-day Tendencies in Religious Education," "Evangelism in the Bible School," "How May the Bible School Train for Church Membership?", "What Ails Youth."

The expenses connected with bringing in speakers might rather easily be met by the sale of "season tickets." The cost might be greatly reduced if two or three nearby Bible Schools could combine and the same speakers rotate from one school to another.

HARVEST TIME

This time of year before adults get absolutely "fixed" for the winter, is an important opportunity for Adult Bible Classes. Practice in gathering with ideals which include every non-Bible School adult in your entire community. One Bible School established a period of four weeks:

Calling Week—Definite plans were laid for throughout-the-community visitation.

Post Card Week—A card with a very personal message sent by each member of the class to some non-member including an invitation to attend the Bible Class.

Telephone Week—A systematically arranged scheme of calling by phone on all prospective members of the class.

New Member Week—A carefully prearranged program to actually obtain new members on the basis of the work outlined above.

SINCE OUR LAST ROLL-CALL

We are glad to greet the newly organized and chartered classes.

44. Gleaners .....Earlham, Iowa
45. Elizabeth Fry.....Anderson, Indiana
46. Men's Class.....Salem, Iowa
47. Ever Ready.....Marlboro, N. C.
48. The King's Servants.....Denver, Colo.
49. Mile High.....Denver, Colo.
50. Amicus .....Denver Colo.
51. Dorcas .....Denver, Colo.

And still we do not have any chartered classes from New York or Canada or Wilmington! This is a fine time of the year to organize and apply for a charter. Charters are free—write Board on Religious Education of Friends in America, Penn College, Oskaloosa, Iowa.

WHAT ELSE BUT ORGANIZATION

A letter came to this office from a concerned and weighty Friend. It was not dealing with the organized Bible Class, but it contained a message every adult member of our Bible Schools should heed. "The Church is in a feeble state spiritually on account of the lack of 'Shepherd Service.' I mean the service which cares for the spiritual well-being of the individual lambs and sheep of the flock. Lectures on 'Quakerism,' on 'Peace,' on 'Friends' Views of the Sacraments,' etc., are all right in their way, but the state of lonely tempted, troubles, spiritually sick or under-fed souls is apt to be overlooked."

Does your class really, "Feed my sheep" or "Feed my lambs?"

FATHER AND SON WEEK

November 11-18, 1928.

Continuing over a period of more than twenty years, churches and others engaged in work with boys and young men, have observed occasions of fellowship between fathers and sons. The Sunday school and Y.M.C.A. forces are issuing three very helpful leaflets explaining how to conduct the week and giving program suggestions.

The purposes of the Father and Son Movement are:

1. To help fathers to have a deeper respect for their sons.
2. To help sons to have a deeper appreciation for their fathers.
3. To lead both fathers and sons to experience Christian fellowship.

During the week the following are planned:

1. A Father and Son Social or Conference.
2. A Father and Son Banquet.
3. A Father and Son Worship Program on Sabbath at a regular Meeting.

The theme for this year is: "Fathers and Sons in Quest."

We will be glad to send free samples of suggestion literature upon request.

General folder—explaining how to make arrangements, $1.35 per 100.

Father and Son Worship Program, 45c per 100.

Father and Son Song Sheet, 85c per 100.

Address all communications to Board on Religious Education, Penn College, Oskaloosa, Iowa.

When Sadhu Sundar Singh visited the Hindu pundits at Benares they asked him what great truth or profound philosophy he had found in Christianity that made him leave his old religion. His answer was, "I found Jesus Christ." That answer is immensely significant.—DANIEL J. FLEMING, *in "Attitudes Toward Other Faiths."*

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

A. F. S. C. MEETING FOR OCTOBER

Seventy-five people attended the meeting of the American Friends Service Committee held at Philadelphia on October 25, 1928. Visitors from a distance were Murray. S. Kenworthy, Secretary of the Branch Office of the American Friends Service Committee in the Eastern Central States; Homer and Edna Morris and Hanns Gramm from Reading, Pa.; Frank and Rebecca Bradbeer, the former from Frankfurt, Germany.

THE ALL-FRIENDS CONFERENCE

One of the most important questions that came before the Committee was the question of where to hold the 1929 Friends Conference. Dr. O. Edward Janney and Wilbur K. Thomas reported on their recent trip to Wichita, Kansas. They reported that it seemed unwise to hold the Conference at Wichita, and the Service Committee accepted the invitation of Iowa Friends to hold the Conference at Oskaloosa, Iowa. As soon as arrangements can be made with the Committee in charge of arrangements, the date of holding the Conference will be announced. It is hoped that Friends throughout America will look toward attending this Conference. It is not to be an official or representative meeting, but a gathering of Friends of all branches for a time of acquaintanceship, devotion and prayer. A number of Friends have been disturbed by reports that this was only a step toward organic union. The American Friends Service Committee wishes to have it very clear that this is not the purpose of the Conference. American Friends, however, have never had an opportunity to get together, get acquainted with each other, and enter into a sympathetic understanding of their different points of view. The Conference is not to be programmed, but opportunity is to be left for anyone who has a real concern to express his point of view. It is to be a time of fellowship.

HOME SERVICE SECTION

The Home Service Section is closing up its work in the coal regions of Pennsylvania. $7,049.29 has been received for this department of work. The strike has been broken, and there seems to be no further need for emergency relief. It must not be forgotten, however, that there will be a great amount of suffering throughout the coal regions of Pennsylvania, West Virginia and Colorado during the coming winter.

Twenty Home Service workers are in the field elsewhere at the present time. One of the new workers has been placed in the John C. Campbell Folk School in North Carolina, and another in Logan Academy, Logan, Utah.

INTERRACIAL SECTION

Arrangements have been made for an Interracial Meeting to be addressed by Dr. Mordecai Johnson of Howard University, Washington, D. C., on November 19, 4:30 p. m., at the Twelfth Street Meetinghouse, Philadelphia. Following this meeting the members of the Service Committee and others who are directly interested in race problems are invited to meet to discuss the questions raised by Dr. Johnson. The purpose of the meeting is to find out how far Friends can unite on Interracial work.

PEACE SECTION

Announcement was made that the cost of sending out twenty-seven young people to do Peace and Prohibition work last summer was $6500, of which $2500 was contributed for this purpose, so that the net cost of Peace and Prohibition caravans this summer was $4000.

Announcement was also made that the plans for the Silver Medal Peace Contests were going forward and that they were meeting with great favor. Already a considerable number of requests for the book "Peace Crusaders" and for information about holding the contests have been received.

A QUAKER FELLOWSHIP

Rufus M. Jones spoke again of his concern for a religious fellowship which will more clearly emphasize the Christian ideal of brotherhood. He feels that there are many people in other churches who would be glad to join such a group. There is a growing need for an interpretation of the Christ way of life. Such a fellowship would draw together those in the different denominations who are spiritually akin to Friends in their interpretation of the Christ way of life. Is there a place for such a fellowship? A committee has been appointed to give the matter further consideration and report to the next meeting of the Service Committee.

A NATIONAL CENTER IN WASHINGTON

Practically all the religious denominations are establishing national headquarters in Washington, D. C. They seem to feel that it is important for them to keep in touch with the developments in the National Capital.

Should Friends have a headquarters in the National Capital? At the present time there are two Monthly Meetings of Friends in Washington. They have appointed committees and have asked the American Friends Service Committee t cooperate with them in working out plan for the development of reading room, socia room, writing room and adequate offic facilities for handling information tha should be gathered and distributed t Friends in America. The committee hav ing the matter in charge reported progres

CHANGES IN PERSONNEL IN FOREIG SERVICE

William Eves reported that Henr Harris had resigned as chief of the Polis Center in Warsaw and that the Con mittee was looking for his successor.

Erling Kjekstad, who has rendered de voted service in the Polish work sinc 1920, has resigned and is now studying a Woodbrooke.

Alfred Lowry plans to continue as Sec retary of the Paris Center until July, 192

Lydia Ellicott Morris has gone to Ge neva to take over the work that was started by Esther Morton Smith. Esther Morto Smith is not able to return to Geneva o account of poor health.

Word had been received from Hugh an Elizabeth Borton that they have entere the Japanese Language School and tha they are beginning to get acquainted wit the Japanese language, thought an customs.

FINANCIAL REPORT

The Committee gave special considera tion to the financial situation of the Ameri can Friends Service Committee. During the period, September 27 to October 24 the Committee received a total of $8,548.22 of which $2,405.00 represented money in transit and not for the use of the Service Committee. They expended for:

Foreign Service	$ 4,284.00
Home Service	2,116.30
Interracial	497.33
Peace	3,653.20
Money in Transit	2,150.00
Making a total of disbursements of	$12,700.83

The members of the Committee believe that the Service Committee should not go in debt to provide funds for stated expenses. They have insisted that there should be a reserve fund of $20,000. Report was made that already the Committee had had to draw upon this fund to the extent of $6,000. As the average monthly expenses of the Service Committee at the present time is over $8,000, it is apparent that the Committee cannot go ahead with its work very long unless a number of substantial contributions are received at an early date. The Committee does not expect to go in debt and then appeal for funds to meet their obligations. Is the financial situation the result of indifference, lack of information, poor publicity or opposition? These were the searching questions that were put to the Committee by the Chairman of the Finance Committee, J. S. C. Harvey and others. The questions will have to be answered in the course of the next few weeks.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

NEW SCHOOL OF RELIGIOUS EDUCATION

Editor THE AMERICAN FRIEND:

Two and a half centuries ago, when religion was in danger of losing its vitality through formalism, superstition, hierarchical organization, and selfish exploitation, George Fox and his fellow founders of Quakerism helped to bring back spiritual insight by their fearless insistence upon the possibility of simple and direct contact of every seeker with the Divine. Today religion faces a different sort of crisis. Science is compelling a fundamental reorganization of the intellectual foundations of faith. To hundreds of thousands of keenly intelligent people this has meant loss of spiritual vitality. God has become an inconceivable, vast, impersonal force. The future life has grown dim and unreal. Prayer no longer has power; personal guidance has become for them a superstition. They cling to their social idealism, but religion no longer inspires and transforms. Great numbers of our finest college students are today passing through this experience.

But another, much smaller group, including some of our most distinguished scientists and some of our most deeply religious leaders, are finding a new solution of the problem—a solution which combines the vitality of direct contact with the Supreme Fatherhood and the open-minded intellectual integrity that seeks eagerly for truth through the channels both of science and of mysticism.

Quakerism has a most urgent mission, not merely to continue its past service in putting religion into daily living, but to carry forward this new integration between modern scientific civilization and the creative power of the spiritual life.

This mission cannot be fulfilled without a thoroughly prepared leadership. Schools, meetings, committees, boards, are feeling the need of concerned men and women, familiar with the richness of the Quaker tradition and achievement; keenly aware of modern issues, modern methods, and modern visions.

The situation calls for a special provision supplementing the work of our Friends' schools and colleges. The conviction, enthusiasm, power, and skill to do full service in this new age of religious development can be communicated only by men and women who themselves are filled with the Creative Spirit. The Society of Friends numbers not a few of these among its members. To provide opportunity for graduate work where students may meet in intimate conference, discussion, and guidance many of these leading spirits would be no small service to the strengthening of our forces. Plans which are maturing for this enterprise carry much promise for the future of the Society of Friends. HORNELL HART.

Bryn Mawr College, Penn.

WANTS MORE PEACEFUL PEACE PLANS

Editor THE AMERICAN FRIEND:

I have read your editorials and writings from others in regard to world conditions; also "Significant Events of the Month," in the October 18 issue of *The Messenger of Peace*. It seems to me we are face to face with the fact that under the League of Nations and the other organizations working with it, the world is not making for peace. The nations do not have confidence in each other. In fact they are actually preparing for the next war and making provision for it in their treaties. Progress towards the Kingdom may come, and often does come little by little, but if, in our efforts toward peace, we are only progressing little by little and in our preparations for war, we are progressing by leaps and bounds, what will the harvest be? When we consider the preparations that are being made in the world for defense, and in our own country, that we might be respected by the nations of the world, and compare the work that is being done for peace, with William Penn's treaty, how can we keep from asking ourselves what is wrong with our peace organizations?

William Penn had a definite, God-given, idea of a treaty of peace. Has the Friends Church no definite idea of a way to organize the world for peace? It is not enough for the church to be in favor of what seems to be the best plan in sight, because it has a peace label. The world does not seem to realize the financial, social, moral and spiritual depth of world peace. Is it not the work of the church to lead, and what church is better fitted than the Friends Church to lead the world into paths of peace? FRANK SANTEE.

What Cheer, Iowa.

OAKWOOD SCHOOL ITEMS

Mr. D. Stevens, of Monumit Labor School, Pawling, New York, spent Saturday and Sunday, October 6 and 7, at Oakwood. Saturday night he talked to the school about Esperanto as an aid to international friendship. A good many of both teachers and students were much impressed with the possibilities of Esperanto.

Sunday, October 13, Shizuye Moriya, a girl from Japan and Christina Michalik, from Poland, were guests of Oakwood School. They came from Vassar College where they are students. They attended the Bible classes which preceded the meeting for worship. In the evening they talked about their countries, Poland and Japan. Many students and teachers had an opportunity to get a little acquainted with them during the day. The visit made for better understanding of the people of other countries.

Lindley Stevens preached at Clintondale Friends Meeting Sunday, October 13, and William J. Reagan and three of the Oakwood students made talks on prohibition in the evening. Levinus K. Painter, pastor of the Clintondale Meeting was attending Ferrisburg Quarterly Meeting in Vermont.

Thursday, October 4, J. C. Penney, manager of the Penney Chain Stores, and Dr. Daniel Poling, president of Christian Endeavor were guests of Oakwood. Mr. Penney told the students a little of the story of his life and the principles which have made for his success. Both students and teachers were impressed by his statement that his success had been due to his observation of the very ordinary virtues.

The Oakwood football team won its first game by a score of 6-0 over West Chester Military Academy Saturday, October 13.

Oakwood students are planning to have a representative of the three political parties now in the field. Girls from the Democratic group at Vassar College will talk, Saturday night, October 20.

We have been very glad to have Doris Mongal, from the Mission School in Jamaica, join our student body. She is very rapidly making a place for herself.

Dorothy Canfield Fisher, author, regularly attends Friends Meeting at the school. Last Sunday she brought a new poem entitled "The Quaker Meetinghouse." The poem and her reading of it made a valuable addition to the spirit of the meeting.

LEONA COOK LINDLEY

Leona Smith Cook, daughter of John M. and Sarah Jane Cook was born January 29, 1881, near Clayton, Indiana. She was one of nine children and next to the youngest of this family. Having been born in a home where strict principles of Christianity, moral courage and Spartan fortitude prevailed, she early learned the precepts of life. A birthright member of the North Branch Friends Church, "Just such was her heritage." The father, mother, and four sisters preceded her through death unto life, even "The abundant life."

On October 20, 1920, she was united in marriage to Edward K. Lindley and came into the Bethel neighborhood to live where she spent the remainder of her life. After years of suffering, she was taken to the hospital where she submitted to an operation. The frail body could not overcome the pain and disease and so loosed the spirit that she might put off that which is mortal and take on that which is immortal. This was on September 23, 1928.

QUAKERDOM · AT · LARGE

Harriet Bell of Asheville, North Carolina, a nurse who formerly lived in Richmond and was a member of Whitewater Monthly Meeting, spent two weeks visiting her friends in and around Richmond before returning South last week.

Station WABC of New York is inaugurating a series of addresses for the fall and winter, setting forth respectively the philosophy and purposes of the various religious denominations. Rufus M. Jones has been chosen to represent the Society of Friends in this connection and is one of the first to appear on the program. He will speak at the New York station next Sunday evening, November 11th.

In the recent issue of *Round and Round,* the official publication of the Wichita, Kansas, Rotary Club, a biographical sketch appears of our Friend, W. S. Hadley. We find that in addition to his active Friendly connections, both local and national, he participates actively in other religious enterprises. He is president and director of the Wichita Y.M.C.A., a director of the state Y.M.C.A., is a director of the American Indian Institute, and has been treasurer of the Wichita Community Chest since its organization in 1921.

Thomas E. Jones, President of Fisk University, J .Edgar Williams, Pastor of the Friends Meeting at Kansas City, Missouri, and B. Willis Beede were in attendance at the annual conference of the Association for the Study of Negro Life and History held at St. Louis, October 21-25. A substantial and impressive program was carried out, speakers being present from many sections of the country. Few white people were in attendance, aside from some of the speakers on the program. Thomas E. Jones ably presided at one of the sessions.

Richard R. Newby and Charles E. Hiatt, superintendents of Western and Indiana Yearly Meetings, respectively, are members of a committee on arrangements for the Indiana Pastors' Conference to be held in the Broadway M. E. Church, Indianapolis, Ind., November 12-14. Invitations have been sent to all pastors in both Yearly Meetings to participate as fully as possible in the splendid program that is being prepared for the occasion. Friends of Indianapolis Meeting will provide lodging for the Friends ministers in attendance. On the second day, an hour and a half will be devoted to denominational group meetings. Several nationally known ministers will address the conference.

The Friends Book and Tract Committee, 144 East 20th Street, New York City, has lost the valuable services of George D. Hilyard, who for years has faithfully and generously managed the book room, because of his removal from New York. The Committee has appointed Edward Thomas manager. The book room will be open, as in the past, on Mondays, Tuesdays, Wednesdays and Thursdays, from ten to one o'clock, when the clerk will be ready to show books. The Committee has a large stock of Quaker books, religious books, peace literature and Quaker pictures for sale, including many rare items. Mail orders will receive prompt attention. Suggestions for increasing the usefulness of the book room will be appreciated.

At the annual Earlham Homecoming on October 27 the Earlham girls' hockey team was defeated by the visiting All-English team by a score of 19-0. The Earlham girls put up a very creditable game against their veteran opponents and the exhibition was greatly enjoyed by the large crowd in attendance. The English team is composed of women chosen by keen competition from the best teams of England and the speed and dexterity which they displayed was a marvel to the spectators. While several club teams are engaging the English invaders but two colleges have been selected to enter the lists with them, Earlham and Wellesley. The best score yet recorded against the English players is 9 to 1, made by the All-American team, which defeated Earlham 8 to 0 two years ago.

Luanna J. Bowles, of West Branch, Iowa, who returned home from Japan in the summer because of the poor health of her parents, visited Friends in Richmond last week. She was a member of the faculty of the Friends School for Girls in Tokio and has many interesting incidents to tell relative to the part which the girls of the school played in welcoming back to Japan the daughter of the Japanese Ambassador to the United States, who was returning to become the bride of the Crown Prince of Japan. Because of the fact that the bride-to-be was a graduate of the Friends School in Washington, the Friends School in Tokio was given the honor position in the reception line. Luanna Bowles' parents have so far improved that she has felt free to accept a position with the American Rose Society with headquarters in West Grove, Pennsylvania.

The Friends in the Seminary at Hartford, Conn., would like very much to meet with any Friend coming east during the school term. A group meeting could b arranged if they were notified of prospec tive visits. This group of Friends met a the home of Alexander C. and Jeanette H Purdy for a supper meeting, October 2 After a short period of worship, durin which Alexander Purdy spoke briefly o the simple faith of great men of his ac quaintance, Edith F. Sharpless spoke o the necessity for a time of private worship At this meeting it was decided that th group would benefit in meeting often, an a convener was appointed to arrange fo such gatherings that would meet the nee and give opportunity for Friends passing through Hartford to attend. Those in the group at present are, Cecil E. and Ruth Pennington Pearson of Oregon Yearly Meeting; Clarence M. and Julia Romer Macon, and Leslie D. and Alice Shaffer of Indiana Yearly Meeting; Edith F. Sharpless of Philadelphia Yearly Meeting and Japan; and Maie Hollady of North Carolina Yearly Meeting.

The issue for October 19, of *The Friend* (London), is nearly an All-American number. The leading article by Rufus M. Jones on "The Next President of the United States," is adorned with engravings on opposite pages of the Democratic and the Republican candidates for the Presidency. This is followed by an appraisal of Herbert Hoover from the Editor of THE AMERICAN FRIEND; The American People and the Kellogg Pact by Richard R. Wood, illuminated with an engraving of the Secretary of State; a study of Industrial Conditions in the United States by William Wallace; American Prosperity, by John W. Graham; a Glimpse of America from Across the Atlantic, by William W. Cadbury; and a Pedagogue Pilgrim in America, by Arthur Rowntree. Pictures are shown of Penn College, Pacific College, Friends University, and the Meetinghouse at Whittier. Five College Presidents, all graduates of Penn College, are blended in one engraving as a sample of our educators to accompany some types of architecture representing our halls of education. The radiant countenance of the late Levi Gregory, pastor for many years at Oakland, California, and described as "the cheeriest man in California," is also displayed. Thus our Friends in England have been given some watch tower glimpses of persons and places of interest at this time in America.

"A cup of cold water"—a little thing! But life is made up of little things, and he who would rise to higher usefulness is wise if he cherishes the loving yet seeming trifles of daily living.—FLOYD W. TOMKINS.

NEWS OF OUR MEETINGS

The sessions of San Diego Quarterly Meeting (California) were held at North Holtville, October 12 and 13. The attendance from west of the mountains was about as usual except that no one was present from Ramona. Written reports from three of the meetings and a verbal report from the other showed all to be in good working condition. North Holtville has been closed as usual for the summer, on account of the heat, since the second Sunday in June but was reopening under the leadership of John Howard, a minister from Kansas. Frank W. Dell, General Superintendent, was present and brought a helpful message on Saturday morning from the text: "If any man serve me, let him follow me; and where I am there shall also my servant be." John 12:26. The devotional meeting on Friday night was discontinued on account of threatening weather. Friday afternoon, at the Meeting on Ministry and Oversight, Frank W. Dell spoke on the relation of that body to the spiritual life of the Church from the standpoint of the Discipline and Richard Haworth spoke from the Scriptural standpoint. The dinner and social hour was a fine period of encouragement for all persons present. The next Quarterly Meeting will be held at Sunnyside the second Saturday in January.

The Aid Society of the Friends Church, Richland, Iowa, October 19, sponsored a donation party and social program for their new pastor, Richard L. Wiles, and his family in the basement of the church, in which more than a hundred persons participated. The evening was spent very pleasantly and light refreshments were served. Friends left many good things for the table in honor of the occasion.

The Federation of Missionary Societies of Muncie and Delaware County, Indiana, has elected as their president for this year, Flora T. Sayers of Muncie. The first meeting was held October 31, when about 300 women gathered at the Y. W. C. A. for a one o'clock luncheon. The aim of the federation is to create a greater interest in missions, both home and foreign, and to attain a closer fellowship among the women of the churches. The society of each church will be enabled through the one central organization to share its methods and plans for work with other societies. Three mass meetings are scheduled for the year.

Blue River Quarterly Meeting was held at Paoli, Indiana, October 27 and 28. John Compton of Monrovia, Indiana, was present both days and preached two helpful sermons on doctrinal topics. The attendance was good on Sunday and at the noon hour lunch was served. The sessions were spiritual and inspiring.

The Friends Meeting at Lynn, Indiana, held its second meeting as a Monthly Meeting on the evening of October 2. A potluck supper was enjoyed after which the meeting assembled for an hour of worship. Ira C. Johnson gave an inspiring message on "Christ Within," after which the business for the month was transacted. About 75 members were present.

Ralph Clem who was pastor at the Spring Bank Meeting, Allen, Nebraska, has accepted the call of Elk Valley Meeting at Waterbury, Nebraska. The attendance and the interest are increasing, and a chorus has been started. Spring Bank Quarterly Meeting was held here at Elk Valley, November 3 and 4.

William L. Pearson of Pasadena, California, gave a very helpful and interesting message at University Friends Church, Wichita, Kansas, October 28. In the evening J. W. Langenwalter discussed King Solomon in a series of Sunday evening talks on the Teachers and Leaders of Bible Times. These interesting and instructive talks are much appreciated. At the Young Men's Bible Class of which John Rasel is teacher, Henry Coffin Fellow gave a talk on "A Model Pastor" using Paul as a pattern and quoting to some extent Joseph Bevan Braithwaite.

October 7 was observed as Rally Day at Spring Bank in Nebraska Yearly Meeting. At the evening service a pageant, "Camp Rally" was given in which all the different departments of the Sunday school were represented. Mrs. Hattie Sylvester, State lecturer for the W. C. T. U. attended the morning service September 9 and gave a stirring message. Several new members were added to the local W. C. T. U. For several years Spring Bank Meeting has had a standing committee on Community Activities and one feature of their efforts is the annual "chicken fry" held on the lawn some evening in September when young chickens and pumpkins are fully ripe. This year was no exception to the good time usually enjoyed by the whole community, about three hundred enjoying the fellowship and friendly greetings and, incidentally, the huge platters of fried chicken, sandwiches and pies contributed by each family attending. The Allen Band was present and furnished several numbers which were enjoyed. After all had partaken of the bountiful supper the crowd filled the church auditorium where an interesting program was given.

The Women's Missionary Union of Indiana Yearly Meeting will meet at Friends Memorial Church, Muncie, Indiana, November 9, for morning and afternoon sessions, and will discuss Why we need Mission Work and Why our Missions need Us. A good attendance is expected of women from the local meetings in the Yearly Meeting.

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PARSONFIELD QUARTERLY MEETING

The Parsonfield Quarterly Meeting, which was held on October 13 and 14, proved to be a time of splendid goodfellowship. The visiting Friends showed such a praiseworthy interest in the whole proceedings that they inspired the home group to a more united effort.

At the regular business meetings on Saturday all were grateful for the presence of old Friends from Berwick, the Husseys, as well as the Superintendent of the Evangelistic Committee, James A. Coney. At this time it was decided that the Parsonfield Quarterly Meeting would unite with the Dover Quarterly Meeting if satisfactory arrangements can be made for all concerned. The chief object of this union is to add strength to the small group now comprising the Parsonfield Meeting.

The gospel service in the afternoon was not so well attended as one might well wish to be, but James Coney gave a helpful talk. Sunday morning he again spoke, having a very good attendance. There were many Friends from other meetings present at this time, coming from Lynn and Salem, Mass., Sandwich and Gonic, N. H., and Portland, Durham and North Berwick, Me. Special mention should be made of the genial presence of our own beloved Aunt Phebe Pope who has been unable to be present all the time during the past years. Her lively interest adds much to our happiness whenever she is with us. Friends were unusually glad to have the young people's Gospel Team from Durham take charge of the afternoon services. Each of the three young people, Thelma Griffing, Ernest Weed and John Getchell spoke, and two touching musical selections were given.

All were conscious of the absence of the pastor's wife, Mrs. George H. Paul, who is spending a time with friends in Lynn, Mass. It was quite appropriate to express a brief word of appreciation of the work these young English Friends are doing in East Parsonfield. One unacquainted with the field cannot realize the problems which workers in this meeting must face. Still, one is forced to believe that, surely, sometime God will reveal to them the fruits of their labors.

WHITTIER CLASS REUNION

Sunday, October 28, marked a very interesting time in the history of the Whittier Class of the Friends Memorial Church, Muncie, Indiana. The class has been organized for over fourteen years and is composed of a group of young people who are past the age of twenty. For the first time in the history of the class a Homecoming and a class reunion was held. Over two hundred invitations were mailed to past members of the class as well as the seventy of the enrollment. The day's activities were begun with the Bible School hour, with Flora T. Sayers, teacher of the class bringing the lesson. The morning worship was also well attended. Just before the picnic dinner was served at the noon hour a group picture was taken.

Following the very delightful noon meal a most interesting program was enjoyed. The main speaker of the afternoon was Dean Noyer, of Ball Teachers College, who spoke about "Primitive Christianity." Musical numbers were given by former class members. Past officers gave short reminiscences of the past activities. The president for this year, Miss Beatrice Bruton, presented Mrs. Sayers with a token of appreciation from the class. The pastor, Wm. J. Sayers, spoke of the relation, value and inspiration of the young people to the church and its meetings.

Those enjoying the day's program feel that it is a great help to any class to have these reunions at a regular interval for they serve as an inspiration and a means for the up-building of the class and the class spirit. Although some had been from the class for several years the feeling of closeness between the past and present members was very keenly felt.

If any young people's class of any meeting would like to have any information in regard to the plans for organizing a reunion it will be gladly sent as this class feels it would like to have others share in the thought which has helped them so much.

BIRTHS

OTIS—To Louis H. and Louie M. Otis, Poplar Ridge, N. Y., October 3, 1928, a son, Louis Taber.

MARRIAGES

BOWMAN-HADLEY—At Boston, Mass., October 25, 1928, Anna Rhoda Hadley and Henry Denison Bowman. After November 15, they will be at home in Mesilla Park, New Mexico.

DEATHS

WETHERALD—On Oct. 22, 1928, at Garfield Hospital, Washington, D. C., after a lingering illness of several months' duration, John Edward Wetherald, of Bryantown, Maryland, in his 71st year. He was born on Nov. 25, 1857, near Toronto, Canada, son of Thomas and Mary Collum Wetherald. At an early age, he moved with his father to Maryland, and settled on the farm at Bryantown which has been his lifelong residence. He was a faithful and earnest member of the Patuxent Monthly Meeting of Friends of Baltimore Yearly Meeting, being clerk of that Monthly Meeting, and for a time, leader of the Adult Bible Class. He was active and untiring in his devotion to the Christian causes of peace and prohibition; and in all things his effort was to follow Christ's command of love and good will. Funeral services were conducted at the Friends Meeting-house, at Hughesville, Maryland, where burial was made. The deceased is survived by his widow, L. Gertrude Wetherald, and by his ten children.

NOTICE

Superintendent of Kansas Yearly Meeting, M. F. Swafford, has moved from his old home to 216 South Glenn, Wichita, Kansas. Phone No. Douglas 9272-J.

HOUSEKEEPER WANTED

Woman to keep house and care for small child. Give experience and references. State age. Address F. B., THE AMERICAN FRIEND.

The American Friend
Authorized by the Five Years Meeting of Friends in America

Published weekly by
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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
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Richmond, Indiana

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of the American Friend